

TO

Charles Fleetwood,

STEWARD.

Robert Hatton, Recorder:

Sackford Gunstone, <sup>2</sup> Bailiffs.  
Henry Wilcock, <sup>3</sup> Bailiffs.

Being Judges in the Court of King's Bench  
upon Thames.

The State of the old Controversie once  
more laid before you, depending in your Court,  
between Richard Mayo, Plaintiff, and  
Edward Burrough, Defendant.

---

By Edward Burrough.

London,

Printed for Thomas Simmons, at the Bull and Mouth  
near Aldersgate, 1659.

## FRIENDS,

**T**HE Innocency and truth of my Cause, doth lift up my head unto all people, and stands Justified in the sight of God and all Just men, and in Justice and Righteousnes it cannot be condemned; or judged guilty by any man; And it is upon me yet once more to state it before you, that you and all men may see the countenance and favour thereof, (for it dare shew its face unto you, and all people) though much already hath been written and spoken about it, which you have not taken notice of (as you ought to have done), but yet many are informed in the trath of the matter, & what hath been spoken is not in vain, though my just cause lies always at the stake, and is hardly thought upon by you, and vilified and evil spoken of before you by my adversary, who always seeks false judgement against me, to justifie himself in his iniquity, and to condemn the guiltlesse; For the Lord knowes, and just men knowes, and the witnesse of God in your consciencies may shew you that I have not wronged *Kichard Mayo*, nor spoken of him any thing saving the truþ, and because thereof, and without any other cause, am I thus prosecuted by him in his pleading before you, and begging of you for false judgement, which if he should obtain it, and you should give it, yet should I be clear in the sight of the Lord, though by you I may deeply suffer; And your own unrighteous judgement (if it proceed from you) will return one day upon your own heads, and the weight of your own iniquity shall the Lord lay upon your own consciencies, in the day when he judges the secrets of all hearts; and to God I have appealed in this thing, who Justifies me because of truth, and then *Who shall Justly condemn me*, while Truth is on my side, and I not convinced to the contrary.

Therefore in the fear of the Lord God, I say unto you, take heed what you do in this matter; but deal impartially in the sight of the Lord, in the examination thereof, and try, whether I have spokeñ the truth, or whether I have spoken fallys and hearken to my plea, which I have often asserted before you, and do yet once more lay before your view, and I do-

uled to the light of your consciences, and let that justify me; by condemne me; and this I testifie as my sufficient Plea unto you, (which no man hath truly answered before you,) that I have spoke nothing but the truth of *Richard Mays* my adverſary; to this I stand to be justified, and if I be condemned, it is for this, this resteth with me for ever, and if I fall, I fall for it, (viz) for speaking the truth, and if I stand, I stand by it, and no man whatsoever can convince me to the contrary; and hereof am I invincible, and if you condemn me for this (to win) for speaking the truth, it will be upon you, and I am clear, and this is my onely plea, which I have often, and may by the spirit of the Lord alwayes clearly demonstrate, and I do indeed have all the multitude of arguments that hath been, or can be made, by the lawyers in this businesse, and not by words of mans wisdom, but by truth must I be justified; and I do here again return to my first manner of proceeding, and stand to the naked simplicity of truth, and I have no other defence to shelter under, neither do I chuse any, nor no other weapon to resist my enemy with, but the word of the Lord which is truth; and if truth will not justify me, I will not be justified, and if it will condemn me, my mouth shall be stopped; for by the truth I stand, and if I fall, I fall for it, in this matter; and therefore you my Judges patiently hear a few words again, as to the beginning of the matter betwixt *Richard May*, and me, which is thus, He sent for me by a messenger to come to him, and being come to him, he challenged me to speak what I had against him, & again under his own hand he challenged me to dispute, either in publick or private with him; and he again bad me call him deceiver if I durst, and upon all these four particular invitations and challenges, and also knowing him to be guilty, as I am still able to prove; I did say to him that he held forth damnable doctrine, and error, and that he was a deceiver, and this was the beginning of the controversy; whereby I would have you to take notice, how unrighteously he hath dealt with me, first to invite me, and challenge me several times; and then for speaking the truth of him (which I am able prove) to arrest me, imprison me, and thus to prosecute me, is not this unchristianlike, & not like a Minister of Christ? and this I proved in your court, his challenging of me, and also I have manifested divers particu-

large sayings of his, which doth appear to all sober men to be damnable Doctrine, and error; and for the manifesting of my innocent cause further, and that you may know, that you ought not to condemn me, (neither can you with a safe and good conscience in the sight of God) and to lay the truth as plainly as I can before you; therefore I do here insert the particulars to you again, which *I proved in the open Court against Richard Mayo*, which I do say is damnable doctrine, and error, all, or some of them at least.

1. That *Paul*, as a Minister of Christ exhorted Saints (*the Corintians*) to follow and obey a light which was not Christ, nor the light of the Gospel.

2. He did exhort the people of *Kingstone*, as a Minister of Christ in his preaching to them, to follow and obey a light, which (said he) is not Christ, nor the light of the Gospel.

3. He said that a man may be a righteous man, and not a godly man without distinction.

4. Also at another time before that, *Ricb. Mayo* affirmed that the light of Christ which every man is lightened withall, *John 1.9.* is carnal, and darkness.

5. He did affirm under his own hand, that Christ was not the word that *David* walked by.

6. He affirmed that the Devil is the power of God.

7. He affirmed that the Gospel is not the power of God, no more then a rose cake is, which he laid his hand on in the window, at the present of his so saying.

8. He affirmed, if one man murther another, he did it by the power of God.

Now hereby it may appear to you, (if you do not wilfully harden your selves against the truth, and the righteousness of my cause) that I have done *Richard Mayo* no wrong, onely I have spoken the truth of him; I said he held forth *dannable doctrine, and error*, which saying, is *true*, and I had a good cause to speak it, for he invited, and challenged me divers times to speak it, and then when this is considered by you, let your consciences judge what wrong I have done him; seeing it doth appear I have spoken the truth of him, and had good reason so to do; yee my Judges, whose door my cause (which is innocent) lies despised, and re-

dy to be condemned, come but to plainnesse and honesty in your own hearts, and be not passionate towards me, but use meeknesse, and let the sincerity of your hearts tell me, whether I have lyed or spoken truth; but if you do the worst that can be done against me, I must, and have already committed my cause to God, and I doubt not but he will avenge my cause, and recompence my adversaries in his season. Now again consider, if *Richard Mayo* did make his invitations to me, on purpose to ensnare me, (as it may be justly supposed that he did) that he might have occasion to execute his malice upon me, then you ought not to give judgement against me, and to be his *executors*; for if he hath laid his plot to ensnare me, how can you justly give him power over me? and he hath no power over me except you give it him by *unjust judgement*; and you can but give him power over my body, for my spirit is at liberty, and in dominion over you and him, because I have the truth on my side, and it is hard for you to strive against that, for it cannot be buried, but the *truth of my cause* will alwayes live to vex its opposers; but and if his challenges to me was not to ensnare me, but for information (supposing himself to have been clear from all damnable doctrine and error) then he had done well to have owned my words as a *reproof*, and to have repented, and not to have held forth any more such doctrine; and you ought not for reproving him, to condemn me, for reproving any man for evil ought not to be condemned; good men will not do it, neither would he (were he) not an ungodly man prosecute me thus violently, & thus continually beg your Judgement of me against me, for reproving of him, & declaring against his false doctrine, wch he delivers to the people, when as himself first invited me to speak to him; and the Lord knows the souls of people are so dear to me, that where I hear false doctrine held forth, which would destroy the innocent soules, I cannot but reprove it, least people receive false doctrine for true, to the destruction of their own Souls, and upon that account I spoke in this Cause; Wherefore take you into consideration what *Richard Mayo's* end was in inviting me, & do not you fulfil his evil purpose, wch I believe, if he had power over me, would execute his farthest cruelty upon me; I have good reason to believe it, for many cruel threatening words have proceeded from him already agianst me,

but the Lord can deliver me from them all, but if he will not, he will give me patience to bear it, whatsoever is suffered to come to me; But, and if any shall doubt, and cannot receive these things, and believe that these particulars are ~~damnable doctrine and error~~, as they are laid down in themselves, and if what is spoken already be not sufficient, I may upon any just opportunity prove unto you, and all men, in the sight of my enemies that these particulars held forth by *Richard May*, and alleag'd by me before you, are damnable doctrine and error, and if I could be convinced to the contrary by him, or any man, in sober Arguments, according to the Scriptures; and if he shall be able to prove that these things are true, and sound, and saving doctrines, then may I confess that I have wronged him, which never can be done; Therefore can I never confess (without lying against my Conscience,) that I have wronged him; but God justifies me, and just men, and my own Conscience excuses me from all wrong in this matter; and here, or hereafter shall you and he know it also, that I am without offence to him in this cause; And if I suffer, I suffer, be it upon you that are my Judges, and the guilt of my sufferings will be upon you one day; For, for the truths sake am I not afraid nor ashamed to suffer whatsoever you lay upon me. And whereas it is chiefly pleaded by my adversary and his Council, that he is damned, and much dangered by the speaking of my words, and because I said he held forth damnable doctrine, therefore say they, he is in danger to loose his place, and so he and his wife, and family cannot tell how to live &c. These things they plead, and upon this account begs judgement against me, because he is, or ~~may be in danger to be damned~~. To this I reply, and Friends I would have you to consider, he hath not yet proved to you the damage of the value of two pence, nor is he in any outward estate worse, by loss of any thing outwardly, by any thing that I have spoken; and it is unjust to condemn me in an ~~100~~ l. upon supposed danger, and damage, which may come, while as he hath sustained none at present; and further I say unto you, I have had no intentions of evil against him, nor purpose in my heart to endanger or damnifie him in any outward thing, God is my witness; But that nakedly, and simply I spoke the

(7)

unto him. And if speaking the truth to him doth endanger him, and damnifie him, according as they plead, then is he a bad man, and an evil person, and not well worthy of you taking part with him, if you be just men, (as yet I know nothing to the contrary) nor worthy of giving your judgement against me for him; if the speaking truth to him can so endanger him, then consider you what a man he is; for speaking of the truth can never hurt an honest man, nor damnifie a good man, for honest men rejoice in the truth, and the speaking of it is an honour to them; but speaking the truth may indeed endanger and damnifie a bad person, as to discover his wickedness, and to prevent him of more wickedness, which he may intend, but speaking the truth cannot damnifie a good man. And if it be so that Richard Mayo (because of his badness) be damnified by my speaking the truth to him; Must he therefore be condemned for speaking truth, or ought you to do it? Let that of God in you answer; will you justify his false *doctrines*, and condemn me for reproofing him? Did ever any good men, or just Judges of old condemn any man for speaking the truth? or will you shame your selves, in the sight of wise men, by acting contrary to a good Conscience? which if ye do, condemn me for speaking the truth, I do, and must tell you (while I live) that your judgement is unjust, and you act contrary to a good Conscience, and are unrighteous judges, and that you commit the great abomination, in justifying the wicked and condemning the Righteous; And is it not a shame to him that professeth to be a Minister of Christ, to plead the loss of his livelihood and of his calling, and the poverty of his wife and family, &c. because of my speaking the truth to him? Never any of Christs Ministers pleaded any such thing; Were not they reproached and much spoken against? And they were called *Deceivers*, and *seditionis men*, and such like; and did they proceed on this manner, as he hath done against me? Nay, they forgave their enemies. And if I had spoken falsely of him: (as I have not) he ought not to have done thus, if he himself be a Minister of Christ, as he professeth; and doth his livelihood, and his place, and his maintenance of himself and his family depend upon my forbearing to speak the truth? For he pleads that he is damnified, and endangered in all these,

by what I have spoken; And I still testify and all good men knows, that I have given no offence, saving then speaking the truth; and rather then he shall be damned by my speaking the truth of him, Will you unjustly damnifie me for speaking the truth? Is this the way of justice to condemn the truth that I have spoken, to save the guilty from supposed danger? Consider of this, and save your selves from ~~unjust~~ judgement, least the Lord justly Judge you, and condemn you; This I shew in short, and much more I might, as to the unjustice of the action prosecuted against me; and now I come to shew something of the unjust proceedings in this matter against me in the time of my tryal, and other times, and some part thereof I here lay before you, that you, and all may see I have had as unjust proceedings against me in the matter, as an unjust action at first brought upon me.

At my first appearance in my first answer, I demurred to the jurisdiction of your Court, and shewes that your Court and Judicatory being temporal, you could not (in that Courte) take cognizance of this cause, being of a spiritual Dependance, and ought onely to be tried in spiritual Jurisdiction by spiritual Judges (if there were any such) and shewed out of the *Laws of England* reasonably that your Court had no power to try this matter; But one of the Bayliffs, *John Forth* said (which should have been my equal Judge) they would over-rule that, and they would try the matter, without shewing any just reason out of the Laws, against my Argument grounded upon the Laws, and they did over-rule me in that; and the Court-day before the Tryal, when the Jury-men was to be chosen and nominated, I told them that the Jury-men should be such as had the gif of the holy Spirit, and the holy Ghost in them, or else they could not try the matter, because it was *Divine* that was to be *Tryed*, which none could try, but by the *Spirit of God*; Neither could I cast my self into the *Determination* of any in this cause but such; And the Bayliffs *Obadiah Wicks*, and *John Forth* answered, if they were men that could take the evidence that I spoke my words against *Richard Mayo*, they were sufficient to try the matter, whereby it doth appear that they had unjustly determined in themselves, not to try the Doctrines, but to have a verdict against me howsoever; again some that

that were called to be of the Jury were heard to say, before they  
saw me, or ever heard the matter; if I came into their hands  
they knew well enough what to do with me; hereby it doth  
appear they were not equal men, but malicious and prejudiced  
against me; and moreover in the very time of the tryal, some  
of the Jury, at the Bar, said, they would not believe any thing,  
or take any witness for testimony, which any of those on my  
part, that were called *Quakers*, spoke; and this was also the  
wines of their malicious, and envious spirits against me, who were  
rather as a party against me, then my equalls; And were not  
these unjust men for the tryal of such a matter? and moreover  
when all his witnesses could not say enough to give colour  
for a verdict against me, one of the Bayliffs, *John Forth* by  
name, who was one of the Judges upon the Bench, proffered  
to come down off the Bench, and swear as a witness against  
me; and when some spake against that, he sent for a man into  
the Court out of the Town, *James Levine* by name, and whisper-  
ed with him upon the Bench, & told him what he should swear,  
and he went to the Bar and took his oath against me, that I  
followed *Richard Mayo* with reviling Language, in three several  
times, in Bayliff *Gunston*'s house, which I do testify, was a false  
oath, before the Lord, and all men; and many knowes that I  
speak the truth, & that that man took a false oath, who was sent  
for into the Court, & told by one of the Judges what he should  
swear; I suppose Bayliff *Gunston* himself knowes that this was a  
false witness, & are not these unjust proceedings? I appeal to your  
consciences, and upon such proceedings as these, was a verdict  
gained against me, by much a do, in above three hours time;  
and the Foreman of the Jury himself said, he would not have  
brought a verdict against me, but onely for the mans oath, *James*  
*Levine*, which as I have said, swore fally, being sent for, and told  
by another man what he should say; Again, when the foreman of  
the Jury said, they could not try the cause, and desired it might  
be referred, the laid Bayliff *Forth* on the Bench cryed no, and told  
*Richard Mayo* he should not referr it, he should have a ver-  
dict first, and ought my Judge thus to have spoken? no, he  
seemed to be rather a party against me, then my equal Judge;  
and to all sober men, these proceedings may appear to be un-  
just, And I hope some of you will make more conscience of your  
doings.

doings, then to passe judgement upon such an *unrighteous verdict*.  
And moreover, the Jury did not *try the cause*, which onely ought  
to have been tryed, which was, whether I had spoken *true*, or  
*false* of *Richard Mayo*, that is to say, they ought to have tryed,  
(and that was the thing in controversy between us) whether  
these particulars alleadged by me against *Richard Mayo* were *true*,  
*and sound doctrine* or *damnable doctrine and errors*, for if the parti-  
culars mentioned be *true*, and found doctrine, wch were affirm-  
ed by *Richard Mayo*, then I have *wronged him*, and I must confess  
it, and assent to your Judgement; but if the particulars be  
*false doctrine*, and *error*, then I have done him no wrong, for  
I have spoken nothing but *the truth*; and for that, how can you  
condemn me? And this was the cause to be tryed, whiche the  
Jury themselves confessed they did not try, and therefore the  
matter is not yet *tryed in truth*, neither have I had a legal *tryal*  
before you, and then how can you give judgement against me,  
being the action it self, is so *unequal*, and the proceedings so  
*unjust* also, and the matter yet not fully tryed; do but con-  
sider of these things in the coolnesse of your Spirits, and let not  
me receive worse dealing from you, because I am a *stranger*, ne-  
ther because I am a *Quaker* so called; but deal justly, and truly,  
for I desire nothing else of you, but *true judgement*, for  
that will *justify me*, and *clear me*, and respect not persons,  
but have respect to the Law of God, which commandeth you to  
hear, and Judge the cause of the poor, and of the *stranger*, *with-  
out respect of persons*, and if you give regard to the Law of God in  
this matter, you cannot give judgement upon this verdict,  
which is thus unjustly brought in, by *unrighteous* and *parti-  
men*, as is manifest, and you must either wholly *arrest judgement*,  
or at least you must bring it to a *new tryal*, else you do me much  
wrong and injustice, and all good men will so judge of it; And  
further, divers sufficient reasons hath been shewed by men of  
knowledge in the Law, first against this action, and also against  
the proceedings herein, which might be reasons to you not to  
go on in judgement against me, but to clear me; and even in  
your own way, (as I may say) you have been dealt with, and  
you have been shewed my *innocency*; so that if your hearts be not  
hardened, you cannot go any further against me, but go con-  
trary to the truth of my cause, and contrary to your own Law also;

and though it was the dear love, and respect of friends to the  
 truth, in freenes of their love to me, more then any desire of  
 mine, or my knowledge; I do own their love, and justifie it, yet  
 much that hath been spoken in forms, and tricks of law, and  
 punctilio's of Law I do wave, and lets it passe, and keeps al-  
 ways to the naked truth of the matter, as before laid down;  
 And therefore if any Jury shall upon their oaths Justifie, *Rich-  
 ard Mayo his doctrinē* to be true and sound doctrine; and if  
 you your selves, upon your oathes dare give Judgement, that *Rich-  
 ard Mayo his doctrinē*, is not damnable doctrine, and errors;  
 Then I must lye patiently under your Judgement, and under  
 the breach of such Jury-mens oathes, and of your own oathes  
 also; and therefore I demand of you according to right  
 and Justice let me be cleared, otherwise let me first have a fair  
 triall before I be condemned, which yet I have not had; because  
 the matter was perverted from that, *whether I had spoken the  
 truth*, upon which the true issue dependeth, and upon no o-  
 ther thing. *Whether I spoke maliciously*, was a straining of  
 the cause to a wrong head, and perverting it from its  
 proper issue, and hereby was the Just cause of the innocent clou-  
 ded over, and rejected, and vilified, and even betrayed into  
 another meaning, more then it ought to have been; but it can  
 shew its face above all this, and truth cannot be daunted though  
 it may be veiled and lie hid for a season, and though I be con-  
 demned by the Prejudice and unsaithful Jury speaking *malici-  
 ously*, yet the Lord bears me witnesse to the contrary, and that I  
 have no malice in me against any man, and I love your souls  
 better, then that you should endanger them to destruction, and  
 to everlasting burning, by giving Judgement upon your oathes  
 against me upon this *verdict*, in this cause which is thus unjust  
 and unequal in it self, and in its proceedings also; for if the  
 Jury had tryed, whether I had spoke the truth, or whether I  
 belyed *Richard Mayo*, then it would easily have been known whe-  
 ther I spoke *maliciously*; for if I belyed him, and if his doctrine be  
 true, and sound, and not error, then may it be easily Judged  
 that I spoke *maliciously*, because I spoke not the truth, but if  
 his doctrines alleadged by me, be not true, and sound doctrine,  
 but *dammable doctrine and error*, then I have not belyed him but  
 shoken the truth in love, and not *maliciously*, for truth and ma-

lice goes not together; and till this be tryed, to wit, whether I have spoken *true*, or *false*, who shall be able upon their oaths (without forswearing themseves) to give it upon their oaths that I spoke *maliciously*? nay, how shall any men lawfully swear, that one speaks maliciously? it is a hard cause to swear that any man speaks in malice, for who enters into the heart of another man, to know the thoughts, save God, and his Spirit.

And this I may say at least, and safely too, that, that Jury, which gave into the Court upon their oaths, that I spoke my words maliciously against *Richard Mayo*, have greatly endangered the forswearing themselves, and the breach of their own oaths, and some of them knows before this day that they did transgresse therein against God, whom God suddenly after cut off with Judgment, and took off the earth by death; and though they, that are yet living may be insensible of their own wickedness, yet let all good men fear to dye out of this body with that burden upon their Consciences, as some have, and others of them may have, in this particular, for breach of oaths; and though they have given it to you upon their oaths, that I spoke *maliciously*, yet wo will be unto you, if you shall upon your oaths justifie, they have done well, and condemn me falsely upon their false verdict, and if you do condemn me, it is upon their false verdict, because I spoke maliciously against *Richard Mayo*: and you cannot do that, but you forswear your selves, and acts contrary to your trust, who are set in place to Judge justly by what doth appear to your view; And cannot nor dare not, I know, upon your oaths, say, that I have spoken *false* and *maliciously* against *Richard Mayo*; But and if you do, one day you will feel that you have spoken against your own oaths, and Consciences, and against God, and against your own Souls. And this is all that I can lay before you, as to this particular, to warn you, that you do Judge justly, and that you condemn not the innocent & just cause of the uprighet, but that you may save your selves from the anger of the Lord, who will be avenged upon all false swearers and unrighteous Judges, that Judges not in righteousness the cause of the Poor, and of the Stranger; and the Cause yet remains before you, to shew your selves Just or unjust, righteous or unrighteous Judges.

Judges in this matter. And whereas *Richard Mayo*, and some of yourselves spake to me, to confess I have wronged him, and would have me to acknowledge that I am in a fault, and that I have spoken wrong of him; yea, it was said to me, if I had not wronged him, could I not confess that I had, to preserve my self? &c.

To this I must answer; Nay, I cannot confess contrary to a good Conscience, and contrary to Truth, that I have wronged him; if my life stood upon it, as it is but my liberty at most, for God hath given me to make Conscience of my words, and to keep it void of offence towards him and all men, and to confess that which is false, to be true, would stain a good Conscience, in the sight of God and his people, and that I may not do, no not for my own preservation, and the Lord deliver me from the Judgement of such who would have me confess that which I am not guilty of, for that is all one to say. I am clear, when I am guilty, as to say I am guilty, when I am clear; and I rather chuse to suffer what can be imposed upon me, then to transgres the truth, in my own heart, and if I should say, his doctrine were sound and true doctrine, and not damnable and error, I do believe the witness in your own Consciences would rise against me, and many more would say, I then spoke truly, then doth now; for I hardly ever heard any, no not your own selves say, that his doctrines alleadged by me against him, are sound and true doctrine, neither can you in good Conscience say it; So I say, I cannot lye against my Conscience, what ever comes of it, for to walk with the Lord, and to have his Peace, and not to loose his presence, is of more worth to my Soul that is immortal, than all the sufferings that you can lay upon me, can be damage to my mortal body; for my life and Soul you cannot touch, but therein am I free, though outwardly entangled amongst bryars and thorns, which would pierce me and seek to catch me, and if there be no other way for me to be preserved, but by confessing contrary to my Conscience, that I have wronged *Richard Mayo*, I freely give up my self to suffering, rather then to be preserved by such means, and you do evil in putting such a thing upon me, and expecting it from me, which I cannot give, but transgres the Law of God, and offend him, and my own Conscience,

and if you defer the determination of the matter, upon such hopes, that I may confess that I have wronged *Richard Mayo*, I desire, you would not defer it one moment longer, but let me be quitted of your temptation, for it is your temptation and not true love; for I cannot confess any such thing, though thus I do acknowledge, it hath now depended in your Court, and at your door, near two years, and I should be glad that it were ended justly, because I am not a man given to suits in Law, neither do I love it (though it be so that I am fallen into it) to offend any man, or be offended in that way by any, yet may I not use any unlawful means, or indirect way to obtain an end of this business, but the rather I am content with what the Lord suffereth to come to pass, though it be the very greatest malice of my very devouring enemies, and because I would have peace with all men, and have all men reconciled to God, and one to another to live in love and unity one with another, upon that account I would this business were ended, and though I do not doubt my cause, nor am faint of it, but can freely receive the determination thereof in the Court, be it for me or against me, yet I would have it ended, and have sought it in Justice, and once did to my adversary say, I could refer it to any sober men; and another friend being with me, *Oliver then Protector*, or *Charles Fleetwood* or *Col. Pride*, all these was mentioned, and to any of these, I could freely have referred my Cause, and though before he seemed willing, and said that if any sober man in the Nation, that was no *Quaker*, would say that his doctrine was not sound, and that he had not wrong, &c. But when these men were mentioned, he was unfaithful to his word, and would not refer it.

And also not long ago, a day and time was appointed by his own advice and consent, by a friend of his own, to bring the Cause before Alderman *Tiebburn*, to which I was willing, and that he with some other man might here and determine the matter, and at the time appointed we met at the Aldermans house, and the Alderman with some more of us waited for *Mayo's* coming, till near the 9th. hour in the evening, and he never came, so ungrateful and unjust was he to his own friend, to Alderman *Tiebburn*, and to me, that we waited all for him some hours, and he came not at all, though his own friend, by his own consent and

desire did bring that appointment about; And thus I would have you to know, that I seek peace with all men, and with him, upon just and equal means, & can refer it to honest men to hear and determine; for who are truly just towards God, cannot condemn me nor my cause. And likewise ye may see how unwilling my Adversary is to bring his busines to hearing and determining by wise and discreet men, and how unfaithful he is to his own words and desires, only he thinks he hath gotten a verdict that will do something for him, & upon that he depends, waiting also for your unjust judgement, and because he hopes alwaies for your Judgement, which I say is unjust, if you condemn me in this matter; Therefore he will not bring his cause to be heard and determined by any other, because he supposes you will proceed according to that unjust verdict, which if you doe not, you offend him, and loseth his unjust cause; and if you do, you offend God, and condemneth the guiltless cause of the just, and whatevye do, this follows upon ye, and if you offend God and despiseth the cause of the Innoeント, and the truth, ye must bear your own burthen, in the sight of God and Just men; And if his cause were good, he need not thus shrink and faulter, to let any man hear the matter, but his hope of your unjust Judge-  
ment nourisheth his heart in his unrighteous cause.

And these things were in me to lay before you, that it may not be said by you, we know not these things, for I would have you to know them and take notice of them, and to compare all things in equality, & to Judge according to the Law of God, and the good Law of this Land; I am not careful at present to answer or say more to you about this matter, onely this remains with me; the Lord God can deliver me from the teeth of the wicked if he will, but if he will not, I cannot bow to the Devil, but hath given up my life, to live to him, or to suffer for him; and this Testimony remains for ever; not as I will, but as He will, who brings all things to pass, accord-  
ing to his pleasure;

*I am a Lover of your Souls, and a Sufferer for the  
Elect seeds sake, and a witness against the ma-  
lice and injustice of evil men,*

EDWARD BURROUGH.

THE END.

London I am. A mode of remuneration being agreed upon  
and nothing more can be done in this case, than to  
send or return the sum of £1000.00, which is the  
amount of the deposit.

It is my desire to have the sum paid to me by  
the 1st of January next, so that I may have it  
available for my use at that time.

**T**HE Cause why this is first Printed, before  
it come to your hands, is, because I would  
give cause of Suspicion, that I seek any thing in  
or under-hand of you. But would have all things  
come to Light and publick view, for I love the Light,  
and the Truth; to be justified thereby, or to suffer for  
the Testimony thereof.

**THE END OF THE CHAP-  
TER.**

